369 tionably larger than anything found in Bornu today. However,
162 as in all pre-industrial societies, the bulk of the population is engaged in agriculture and lives in the many small villages dotting the plain.

361 One can never travel far in Bornu without encountering a
[491] village. Major villages are linked to one another and to towns
[487] by laterite roads. Tiny villages are linked by a network of paths and tracks to one another. Surrounding each village
423 are the fields farmed by each family. Farm land can be had
425 by clearing the brush and making a plot ready for farming.
241 Since this is so easily done, land and its inheritance are not important determinants of the social structure. In theory,
[776] all land belongs to Allah and is in the hands of the Shehu of
[643] Bornu, the political and religious head of all Kanuri. The Shehu distributed large fiefs to Kanuri lords who gave the land to the village heads for distribution to individual villagers. In practice, any newcomer to a village has only to ask the village head for permission to farm and suitable land will be given to him which he must, of course, clear for planting. It naturally happens that those most recently arrived in a village will be given fields furthest from the houses, so that it is obvious that certain fields are more desirable than others. In a town of some size this becomes important. Distant fields may be up to three miles beyond the edge of town, and walking out and back each day to plant or to harvest is a demanding task.
241 Farm land, however, is never bought and sold. In the city this
425
[78]